

# The Converted Catholic

REV. MANUEL FERRANDO, D.D., Editor and Publisher,

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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## EDITORIAL NOTES

"Sanctify them through thy truth; thy word is truth."—John, 17:17.

**T**HERE are some who think this world is growing better. But if they will make a visit to the Bowery Mission and the slums, and inspect the hospitals and prisons, and come a little into touch with the poor and silently suffering humanity, we think their optimistic views may be changed. Although we are accustomed to the inconsistencies of the human mind, we are frequently surprised at the want of logic displayed by some of whom we could hope for better thinking.

Generally speaking, we have observed that the optimistic adopt more devices for the improvement of humanity than the pessimistic.

The latter, realizing the gravity of the sad fact and recognizing the weakness of humanity, put all their trust in God, whose almighty power alone can destroy the works of darkness, and give success to their efforts.

The former, trusting in their own power, devise great schemes for improvement, being blind to the incongruity of their position, for if the world is improving, it were better to leave it alone.

We know that the Word of God plainly describes the wretched condition of man. And we know that no pope, priest nor any other humanly appointed or devised means can give him sanctification, but only the Truth. And that Truth is not to be found in any system, even though it bears the name Christian, save as it is found in His Word, "Thy Word is Truth." Every word found apart from this Word of God is not truth, and none can be sanctified who follows not that truth. "Not by might, nor by power, but by my spirit, saith the Lord."

**Work Among the Spanish-Speaking People in Brooklyn**

The Rev. Eugenio Hernando, whose portrait we may print in the next issue, has begun Spanish work in Brooklyn. We earnestly ask for the prayers of the Lord's people in behalf of this work and for their coöperation. It is a much needed work, if we hope to make good citizens of the emigrant population that is monthly coming to our shores without religion. This work is under the auspices of Christ's Mission and has no other support than our faith in Him, who in some way will supply all our need. The Reformed Episcopal Church of the Reconciliation has given us the use of their chapel.

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**Underscored New Testament**

As soon as our dear brother, Mr. R. S. Smith, knew of our new Spanish Mission, he sent us boxes of New Testaments and portions of the Spanish Scripture to the value of \$76.50, all charges prepaid. This is not the first gift we have received from this dear brother, whose work is supplying one of the great needs. All missionaries in Spanish-speaking countries are indebted to Brother Smith for similar gifts, and his method of presenting the Truth by means of his underscored New Testament has been a great aid in the mission field. The Bible House of Los Angeles, 620 Lissner Building, Los Angeles, Cal., has the hearty support of all Christian workers, and we are glad to give it our endorsement and commend it to the prayers and help of our friends. It is supported by voluntary contributions and our brother waits upon the Lord to enable him to continue his work.

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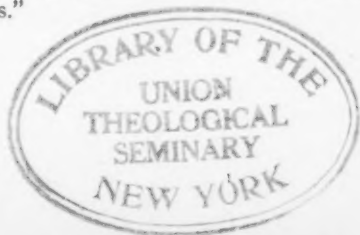
**Death of Mr. Walter Walsh**

In the passing away of Mr. Walter Walsh, Protestantism has lost a great champion. His "Secret History of the Oxford Movement" had an enormous sale, and was provocative of a vast amount of writing for and against the "Catholic" school. Mr. Walsh was born at Folkestone in 1847, and was from his earliest youth an enthusiast for Protestant principles. He was from 1884 to 1900 editor of "The English Churchman," and afterwards of "The Protestant Observer." He founded the Im-

perial Protestant Federation in 1896, and became its editorial secretary in 1905. In addition to his most famous book, he published seven other volumes and many pamphlets, the books including "The History of the Romeward Movement in the Church of England." He was one of the best informed men of his time on Roman Catholic and Anglican history. Mr. Walsh's end was unexpected; he died suddenly during Divine service at Spring Grove Church, Isleworth, and our sympathy goes out to those who survive him.

### The Pope in Fear of Death

Rev. Alexander Robertson, D.D., of Venice, writes in a contemporary, says the "Lutheran Herald," Decorah, Iowa, February 8, 1912: "Poor Pope Pius X is old and ill. When he came to Venice in 1894 he was the picture of health. Life in the vatican has, however, broken him down, and his state of body is one of weakness, forbidding exertion. His physical condition, however, is not the worst feature in the Pope's case. He is very superstitious, and lives in fear of death. I remember when he was about to leave Venice to go to the conclave for the election of a successor to Leo XIII in Rome, and some one twitted him about not returning, as he would be chosen Pope, he laughingly said, 'My life has been strangely ruled by the figure nine. For nine years I was a schoolboy at Riese (1841-50, for nine years a Curate at Tombollo (1858-67); for nine years the parish priest at Salyano (1867-76); for nine years Canon at Treviso (1876-85); for nine years Bishop of Mantula (1885-94); for nine years I have been Patriarch at Venice (1894-1903); and if I am Pope *'fin che Dio vuole forse altra nove anni'* ('as long as God wills, perhaps another nine years'), then—.' On August 3, 1911, he entered on the ninth year of his Pontificate, which he believes will prove his last. This superstition has taken fixed possession of his mind. As the Italian papers say, '*Egli teme di morire fra poco*' ('he fears to die shortly'). Those near him are endeavoring to do all they can to distract his mind from these notions."



### Converts from Romanism

Reports come from Hamilton, Ont., Canada, that 26 Italians were received into the Presbyterian Church, the candidates being twenty men and six women, natives of Italy, who have been converted to the Protestant faith through the efforts of Vincent Deirossi, who has had charge of the Presbyterian Mission to the Italians, in this city, for some time, and who has been doing excellent work.

In Austria last year there were 5,190 converts to Protestantism, the total number during the last 13 years being 60,744. In Vienna alone there is now a Protestant community of 76,721.

M. Leon Revoyre, an ex-priest, is the leading spirit in the "Brotherhood of Free Christians" in Paris—a group thoroughly Protestant in character, which now numbers many hundreds, including numerous former priests, says the "Record of Christian Work," April, 1912. M. Revoyre affirms that eighty pastors in the French Protestant churches were once in the priesthood. The object of the brotherhood is the revival of French Christianity, and its method of propaganda is that of "flying missions"—i.e., meetings in theatres, concert halls and restaurants.

In Italy, too, there are similar stirrings among the priests. A writer in "La Luce" speaks of various former clergymen who have freed themselves from Rome and are working with their hands as factory foremen, farm managers, hotel servants, etc., not merely to get a living but in order to come into closer touch with the common people, and thus to bring them from superstition to the Gospel.

M. Revoyre declares that the irreligion of the French people is not natural to them, that multitudes long for something better.

[This is the testimony of all who leave the Roman Catholic Church—they were longing for that Saviour who "came to seek and to save," but who could not be found in the Church of their birth.]

It is said that in Paris, in the last five years, 1,500 priests have left the Roman Catholic Church. Last year 6,500 people turned their backs on that Church in Austria.

## SPANISH EVANGELICAL WORK IN NEW YORK

### HISTORICAL SKETCH

**I**N the late spring of 1905 a young man who had just graduated from the Nyack Theological School, came to New York City eager to do Christian work. He was instantly engaged by the Superintendent of Tent Evangel, 57th Street and Broadway, as an assistant in that work. His duties were confined to evangelistic work among the English-speaking people. His heart, however, had been set to evangelize the Spanish people in Greater New York, to which race he belongs, hence this young man did not lose time in persuading the Superintendent of the Tent Campaign to start evangelical work among the Spanish-Americans. The following Sunday the young preacher began his religious service in Tent Evangel, where a congregation of about 20 greeted him.

Such was the beginning of the strong Spanish Evangelical Church, the influence of which radiates to the Spanish countries of the world. With a membership of but 150, this church has to-day representatives in every Spanish country. It is not financially supported by the church, but by converts who have gone back to their homes carrying in their hearts the glad tidings of great joy. To illustrate:

In Mexico there is to-day a convert who, as the editor of a secular paper ("Diario"), does all he can, whenever possible, to influence the people through the columns of his paper to make them see where the foundation of true democracy and unbroken fraternity lies; namely, in Jesus Christ. In Nicaragua there is another member of the Spanish church faithfully preaching the gospel of salvation and writing for a paper that tells how to find eternal life. Time fails us to enumerate many others who, as members of this church, are actively engaged in some religious work in the country from which they originally came.

The reason why we have representatives in so many countries is because those different countries are represented in the church. This shows the truthfulness of the fact that foreign evangelistic

work in a great city like New York does, to a certain extent, great good with little money. It is very good, for it is ordained by Christ to send missionaries to the ends of the world. But what are you going to do when the ends of the world come to you? Think of how little money is spent in touching so many nations at the same time.

Most of the members of this Spanish Church are well educated. A large majority are college men, while others have already obtained and are practicing professional careers. As whole families have come to the church we have children also, whom we have organized into a Sunday School, not forgetting, at this time, the Bible classes for adults.

The Spanish Church has just come into a new era. For six long years it worshiped in Calvary Baptist Church, West 57th Street, having been kindly welcomed by the Rev. Dr. MacArthur, then pastor of that church. During that time he did all he could to help the work along, but it was never efficiently supported by any one until the New York City Mission and Tract Society, of which the Rev. Dr. A. F. Schauffler is the president, through the efforts of the Spanish pastor, took up the work and is now loyally supporting it. While the Spanish congregation worshiped in a Baptist church, many Spanish converts, coming from other countries, from other denominations, did not take any interest in the work, finding as a pretext that this was a distinctively Baptist work. But now that it has gone out of the Baptist church and organized a Union Evangelical Church, where all the denominations may fraternally join hands and touch hearts, these friends are now coming to the Spanish pastor and offering their services; yea, they are already working hard to establish in New York City a great Spanish religious center where the light, life and love of the Son of God may gloriously go forth, not only to those who are found in this great Metropolis, but even to the regions beyond the blue sea where the people sit in darkness and in the shadow of spiritual death.

But, some one may say, why the necessity of this work? Are not these Spanish people Christians? Are they not Roman Catholics? To this the writer answers: They may be Roman



Rev. Samuel F. Gordiano.

Catholics, but not Christians. They are as far from the truth as the East is from the West! Let us prove it.

A young Spanish priest, who had just received his first orders, after having finished his theological studies in Spain and part of them in Brooklyn, N. Y., came to the Spanish pastor announcing to all his friends that he was going to convert the heretic and that he would surely bring him back to the Mother Church. When face to face with the Spanish minister, the young priest quavered at the first two questions asked by the Spanish pastor. The first one was this: "Why do you teach the people to come to God through Mary?" "Because Mary is the mother of God," said the priest. Then the pastor called his attention to John 14:6, emphasizing the "no man can come unto the Father but by me," and adding, "Who lies? You, teaching the people other ways, or Christ saying, 'No man can come unto the Father *but* by me.'"

The next question put to the priest was this: "Why don't you give the Bible to the people?" To which the priest answered: "Because the people are ignorant and cannot understand it." "If they are ignorant, why do you then give them the mass in Latin; do they understand Latin?" The writer leaves to your imagination the picture of surprise and amazement presented by the bewildered young man.

The following evening this same young priest came to the pastor's study for a short conference, which lasted from 7.30 P. M. to 4.30 A. M., at the end of which he saw the need of Jesus Christ as his personal Saviour, and then and there he gave his heart to God, realizing he had never done it before, for he had not known the Scriptures.

In the next conference that the pastor and the young converted priest had, the latter asked the pastor: "Are the Publicans of which I have been reading in the Bible you gave me the same as the Republicans of the United States?" Think of the supreme ignorance in which the Roman Catholics are of the Holy Scriptures! How do you then suppose they can be Christians, not knowing the way? Yes, great is the need, and soon the needs must be supplied.

The young man who started the Spanish work, and who is



now the pastor of the church, is the Rev. Samuel F. Gordiano. He is not only a graduate from Nyack, but also of Union Theological Seminary, where he took five years of graduate work. He studied two years in Columbia University for the degree of Master of Arts.

The Spanish Church now worships in the Madison Square Presbyterian Church, 24th Street and Madison Square, New York City, beside the tallest building in the world, namely, the Metropolitan Tower, which rises 53 stories and as a gigantic finger points to the heavens above as calling the world's attention to the fact that the Spanish Church below is spiritually pointing, as the tower, to heaven.

The services are held on Sunday afternoon at 3 and 4 o'clock and on Thursdays at 8 P. M. Pastor Gordiano also lectures in Spanish at the Bible Teachers Training School, 541 Lexington Avenue. His lectures are now on the "Life of Christ," and although they are especially for the members of his Church, they are free to all the public.

[An account of the work being conducted by the Rev. Eugenio Hernando among the Spanish-speaking people in Brooklyn, N. Y., will be printed in the next number of this Magazine.]

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### **A Spanish Protestant Enterprise**

Francisco Ferrer, judicially murdered at the instance of the Spanish clerical party, but who was recently declared by the Supreme Civil Court of Madrid as not being concerned in the Barcelona disturbances, and ordered restitution to Ferrer's heirs of his confiscated property, was the promoter of model schools on the lines of the anarchist theory of "integral education," i.e., moral, intellectual, manual and physical. It is interesting to read in a Spanish exchange that the brave little Spanish Protestant community has also its model school on similar modern lines, but with evangelical teaching. It is located at Alicante. Instruction is, as far as possible, given in the open air. There are school excursions after the German fashion; the institute is provided with modern appliances of teaching—the cinematograph, school libraries and the like.

The principles which form our teaching, says the school prospectus, are those of Jesus as found in the Gospels, without the additions which popes, councils and tradition have made.

### **Rome's Estimation of Christianity in Peru**

One of the best evidences of the advance of the work of God in Peru is the activity of the Church of Rome in attempting to stop its progress, says "Neglected Continent," Toronto, Canada.

Many signs have been given of God's approval of the work of our missionaries in Cuzco. There have recently been conversions, baptisms and splendidly attended meetings and Sunday-school. This, as we expected, would not continue long without strenuous efforts being made to counteract it.

As the authorities refused to back up the opposition of the Bishop of Cuzco, the bishop issued a pastoral and caused it to be posted on all the church doors of the city and district. After saying that the Protestants were carrying on an active propaganda "with the object of spreading the false, erroneous, immoral doctrine of the apostate Luther," and after warning them of "the dangers that the sons of lies and false reform had put before them, to make them fall into heresy and vices to the danger of eternal perdition," he explains what their attitude should be towards God's Word and the preaching of the Gospel.

1. We forbid the faithful, under the penalty of mortal sin, to go to the meetings of the Protestants and to their Sunday-school; to send their children, pupils or servants; or to read, obtain or publish the said Bibles, periodicals, etc., . . . that have for their object the spread of the Protestant pest.

2. We admonish, in the name of our Lord Jesus Christ, our beloved faithful ones, that they reflect with true religious interest upon the gravity of the censure thundered forth by his holiness the Pope.

3. We command all our sons in the Lord that if they have in their possession the aforesaid printed matter, that they bring it immediately to the clergy or to the father confessor.

4. The parochial clergy will carefully explain the action, that in fulfillment of the sacred obligations, ought to be taken to stop the said publications among the parishioners, giving them to understand the immense harm of the Protestant doctrine, and that they should flee from it as from the worst of pests.

These are good and encouraging signs of *advancement* of the work. Let us praise God for such encouragement and ask that many may learn through the means of the "Protestant Pest," their way to Jesus Christ as a personal Saviour.

## INDIAN SCHOOLS AND RELIGIOUS GARBS

**R**EPRESENTATIVES of Catholic, Protestant and non-sectarian organizations were heard April 8 by Secretary of the Interior Fisher on the order of Commissioner of Indian Affairs Valentine prohibiting the wearing of distinctive religious garb and insignia in Indian schools, says the New York "Times," April 9, 1912. This order, which was to take effect on September 1, 1912, was revoked by President Taft and a hearing ordered.

Protests were made by leading Catholics against the order, and strong pleas were made by Protestant representatives for the reenactment of the original order.

Commissioner Valentine in a long statement outlined his position, and declared that the policy of the Government as well as its fundamental ideas demanded that there should be no semblance of distinctive religious teaching introduced in the Indian schools as a part of the teaching. He read his order of January 27. In the order was this paragraph:

In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such an employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian schools.

"The point of objection," continued Mr. Valentine, "is not their religion or their teachings. The sole objection is their garb. Personal liberty is, of course, to be recognized, but the public welfare is paramount to all other issues. Non-sectarian Indian schools should be maintained."

Mr. Valentine declared that there were about 100 Catholic teachers in the schools, and that after a long study of the subject he had come to the conclusion that the robes worn by these teachers proclaimed to the world that the life, service, and fortunes of the wearers are dedicated to the cause of the Church.

Samuel Scoville, of Philadelphia, an attorney and member of

the Executive Committee of the Indian Rights Association, upheld the regulation of Commissioner Valentine and declared that the order was in accordance with the spirit and intent of the Constitution.

The Rev. Dr. Charles L. Thompson, of New York, representing the Home Missions Council of the Protestant Faiths in the United States, declared that they had affidavits from children in these Indian schools to the effect that Catholic teachings were inculcated in the minds of the Protestant pupils by the Catholic teachers. "It would be better for the country to give up the schools than to jeopardize the rights of State and Church," declared Dr. Thompson. "The boys and girls are impressed by a garb, and the teaching by instructors in ecclesiastical garbs is accompanied by undue sectarian influences."

Father Ketchum, representing the Catholic Indian Bureau, interposed with the statement that the Protestant children attended the schools voluntarily and in preference to other institutions available for children of Protestant faith. He presented a brief prepared by former Attorney General Charles J. Bonaparte as counsel for the Catholic Indian Missions. The brief reviewed the dispute historically, and among other points contained these:

Let Congress prescribe by statute the dress of all teachers in the Government Indian schools, and then it will be appropriate for executive officers to see that this act of the legislative will is obeyed. Until there is such a law, interference with the personal liberty of a particular class of teachers is merely a disingenuous and oppressive usurpation of authority, evidently inspired by the wish to exclude from employment in Government schools the class of teachers subjected to this unjust discrimination.

Touching upon the question of insignia Mr. Bonaparte's brief said:

Undoubtedly the question of what ornaments shall be affixed to the walls of buildings, which the Government holds under lease or otherwise and uses for public purposes, is a matter of administrative discretion. If in any of these schools there is any picture or ornament which any of the pupils or any of their parents or anybody else who frequents the rooms can have any

cause to deem offensive, by all means let these pictures or other articles be removed.

The only article to which specific objection is made are crucifixes. This might perhaps be offensive to Jewish pupils or their parents, if there were any among the Indians, but at first sight it would seem difficult to understand how a Christian could find anything offensive in a sculptured reminder of an event of immense and salutary moment in the history of his religion.

Henry B. F. MacFarland, as counsel for the Home Missions Council, dwelt upon the order of the Civil Service Commission in taking over the sisters from the Catholic schools to the Government without applying a civil service test. He suggested if civil service had been applied to these schools a great deal of the dispute would be absent.

Edgar H. Gans, of Baltimore, as counsel for the Catholic Indian Bureau, argued that this was not a Constitutional question, but simply one of policy. He said that if the Government desired to make such a regulation, which would prohibit the wearing of a garb, it could do so. Secretary Fisher will give his decision about August 1, 1912.

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### **Books Must Be Open for Inspection**

Last December Comptroller Prendergast, of Brooklyn, N. Y., a devout adherent of the Roman Catholic Church, made charges of bad faith in regard to business transactions with the city by the management of certain institutions under the direct control of the Catholic Church. Of the \$3,516,535.50 paid those institutions by the city from 1906 to 1909, inclusive, \$613,905.29 was not paid out for the purpose to which, in his opinion, the city's money should have been devoted, and that a fund of \$5,000 had been raised for Dr. Daniel C. Potter, formerly head of the bureau of charitable institutions of the Finance Department. As a result of all this, new rules relative to these institutions have been promulgated, and if the Roman Catholic institutions are unwilling to submit to them it is evidence enough that they are at fault and that Comptroller Prendergast was justified in making the charges that he did. The following are the new rules as given to the New York papers:

A rule has been inserted providing that records shall be maintained, in which expenses shall be recorded under distinct classification.

A rule limiting the use of funds paid to the institutions by the city to those purposes of institutional expense in strict accordance with the requirements of the Charter of the city.

A rule requiring that statements of the financial operations of the institutions be submitted at such time as may be designated by the Comptroller.

A rule requiring that bills rendered by the institutions shall show the names of the inmates and the period of services for which payment is claimed. This is largely a change in form, as the same method has heretofore been followed.

A rule requiring that physical and health records shall be maintained for each inmate accepted as a public charge by the Commissioner of Charities.

A rule requiring that child-caring institutions shall submit quarterly to the Comptroller and the Commissioner of Charities, and oftener if required, a sworn statement of the dietary actually employed for the feeding of the inmates, together with a statement of the approximate quantities of each kind of food allowed each inmate.

The reports go to show that the city will spend approximately five million dollars with the private charity institutions during the year 1912, and that as a rule the Roman Catholic institutions get more than half of this expenditure.

If this is true what can be the matter with the Catholic institutions that they are willing to sacrifice a two to three million dollar donation each year in order to avoid inspection by the city authorities?

### **Where Are the Relics?**

The devout Roman Catholics who worship in St. John's Church, East Seventy-second street, this city, would like to have the sacred relics taken from them in January, 1911, returned to the church in order that they may repose as formerly on the monastic altar and under the watchful care of the Rev. John T. Prout, the rector, says the New York "Times," March 24, 1912.

The relics were surrendered to Mgr. Lavelle at the Cathedral College more than thirteen months ago. Frequent requests have been made for their return, and promises that Father Prout and his parishioners shortly would get them back have not been

kept. As a result of these alleged broken promises and the unexplained delay, many rumors have gained currency, chief among them one to the effect that the holy relics have been stolen, and another that they were not genuine.

## RELICS CAME FROM ROME

Every Roman Catholic Church has its sacred relics that aid the good and terrify the wicked, but upon many of them lies some historical doubt. As no Papal document testifies to the authenticity of some of them, they have to be taken upon faith.

Father Prout's relics were found in the possession of a noble family in Rome about eight years ago by a priest of this city who won the affection of the Roman noble, and when the priest came home he brought the relics with him as a gift to the good Catholics of this city. They were given to Father Prout and placed reverently before the altar of his church. They stirred the hearts and souls of his people, and very soon the word went around that they would cure, as the Saviour cured, the halt and lame and blind.

Here is a list of the relics as it was written before a priest who stood with bowed head and clasped hands, and with lips rapidly moving in prayer:

A piece of the cloak worn by St. Joseph.

Pieces of bones from fifty-five saints of the Holy Catholic Church, including all of the Apostles, St. Stephen I, the martyr, St. Patrick, St. John the Baptist, St. Anthony, St. Benedict the Moor, St. Celia and St. Agnes.

Piece of the true cross on which Christ was crucified.

Piece of the Saviour's cloak.

Small parts of the table used for the Last Supper.

Parts of the sepulchre that Christ was laid in.

Piece of the rope used in His scourging.

[The relic business in the Roman Catholic Church is a great financial scheme. A small bribe suffices to obtain "papers of authenticity" from Roman ecclesiastics. After the "relic" is obtained there is no expense, for the newspaper descriptions and criticisms furnish free advertising and the money pours in and the relic is a success, for human nature is prone to superstition, and the Roman Church panders to the weakness of mankind.]



### President Taft and the Pope

A special despatch to the New York "Times," March 26, 1912, says:

A cablegram from Rome to the Chicago Daily News says that the Pope has written a long autograph letter in French to President Taft and has given it to Major Archibald W. Butt, to be delivered personally to the President. The correspondent is indirectly informed that the letter warmly thanks Mr. Taft for sending his personal aide to the Vatican, and assures him that the visit was highly appreciated.

The letter further refers to the development of Catholicism in America and recalls the friendly and uninterrupted relations between the Vatican and the United States, which the Pope is convinced will continue through this and future administrations.

Although Major Butt's visit has been attributed to ill health, it is well known that he came to Rome to see the Pope and to deliver a letter from President Taft to him. Major Butt abstained from seeing the King and had no communication of any kind with the Quirinal.

What the full contents of the letter from the Pope to President Taft were, no one knows, nor will the letter that President Taft wrote to the Pope be made public. But one has a right to presume that the President is playing into the hands of Rome in anticipation of receiving the Catholic vote next fall. The facts that he attended Mass in a Roman Catholic church last Thanksgiving day, when in his proclamation he advised the people to "retire to their respective places of worship and give thanks to God"; that he revoked the order issued by Indian School Commissioner Valentine prohibiting the wearing of the religious habit while teaching in the Indian Schools; that his sister became a convert to the Catholic Church just at the opening up of the campaign for the next Presidency; all these things considered leads one to believe that Mr. Taft is determined, if nominated, to be reelected President of the United States even though he has to seek the patronage of the head of a Church that is opposed to American institutions and civil government. If Mr. Taft is not doing this, why did he not insist on Gov. Foss, of Massachusetts, taking the seat of honor at the banquet held in Boston, Mass., on St. Patrick's Day?



**"THE GUARDIANS OF LIBERTY"**

**T**HE question has been asked: "Why has this new organization, 'The Guardians of Liberty,' been formed, and what are its principles?" To this we could do no better than to answer in the words of its founders: For some years past the gentlemen now constituting the order have been solicited by many patriotic citizens, in various sections of the country, to establish a patriotic organization, such as was known to them and millions of others to be necessary if this country were to remain a land of real liberty and free citizenship. The appeal became effectual and this order was formed by men of influence, character and ability, such as the Hon. Charles D. Haines, ex-Congressman; Lieut.-General Nelson A. Miles, U. S. A., retired; Major-General D. E. Sickles, and Rear-Admiral G. W. Baird. These men have resumed the responsibility of leadership without fear, prepared for any and all emergencies which might arise, determined to stand as true and faithful soldiers and to battle for those rights and principles which, through the will and grace of God, were bequeathed as a divine heritage to the citizens of the United States.

The new organization is neither political nor religious, but it has been established solely to bring about a more intense loyalty to our form of government and to take issue with any church or other organization interfering with established American institutions and civil government, and stands unalterably for the complete separation of Church and State. It is non-sectarian, and simply requires of those who join the order to be faithful to its principles, which are as follows:

First—We declare it to be our unalterable purpose to preserve, defend and forever hold sacred the blood-bought legacy of liberty inherited from our forefathers.

Second—We unite as a non-sectarian, non-partisan moral force for the enactment and enforcement of such laws as will abolish class legislation. We oppose granting to any corporation or combination of individuals preferential rights or privileges which stifle competition, sacrifice the independent business man, or monopolize trade and transportation.

Third—We stand unalterable for the complete separation of Church and State.

Fourth—We unite to protect our country and its free institutions from the efforts of any religious-political organization which may attempt to manipulate or influence the political or social development of our country.

Fifth—We concern ourselves with no religious faith, but we take issue with any church or other organization interfering with established American institutions and civil Government.

Sixth—We maintain it to be the right of the State to give free education and public instruction, but the religious instruction of children we hold to be the exclusive duty and prerogatives of parents.

Seventh—We are opposed to the use of public funds, local or National, for any religious purpose whatever.

Eighth—We maintain it to be inconsistent with and destructive of free government to appoint or elect to political or military office any person who openly or secretly concedes superior authority to any foreign political or ecclesiastical power whatsoever.

Cardinal Falconio, in denouncing "The Guardians of Liberty," said:

This new movement is entirely uncalled for, because the record of the Catholic Church in America, and also the Vatican's attitude toward American policies, does not authorize the assumption that the Church has ever entered the field of American politics. There is no reason why it should. Every American Catholic is satisfied with the political conditions created for his religion by the American constitution and American institutions.

If that be true, what answer has the Cardinal to give to the words of Cardinal Farley (then Archbishop) in an address at the unveiling of a tablet to Thomas Dongan, Governor of New York from 1683 to 1688, when he said: "Where the liberties of the people are committed to a Catholic their liberties are safer than when committed to any other individual." Also to what Archbishop Ireland said, as reported in the newspapers of January 28, 1911: "The Church never can have (one paper gives it as 'come into') its own until there are more Catholics in Congress."

And what of the action of Cardinal O'Connell at a banquet given by the "Charitable Irish Society" of Boston, Mass., March 28, 1912, supposed to be the celebration of the retreat of the British from Boston, in Revolutionary days, but which was nothing more

than a St. Patrick's day dinner, at which President Taft was present, when the Cardinal insisted on being seated on the right-hand side of the President, the seat of honor that should be occupied by the Governor of the State, holding, as the Boston "Transcript," March 19, says, "That as a prince of the Roman Catholic Church he should have the seat of second honor." On account of this attitude of Cardinal O'Connell, Governor Foss made himself conspicuous by absenting himself from the banquet.

A Roman Catholic writer in a Chicago paper insists that the Duke of Connaught, Governor-General of Canada, erred in etiquette when he was in New York in failing to pay the first call or to leave his card with Cardinal Farley, who lived just across the street, since the Cardinal, he says, was from an official point of view his equal in rank and the Duke was the most recent arrival. Such disgusting claims should be their own correction. That a man, because his false and pretentious Church calls him a "prince," should claim to be equal in rank to the Governor-General of a country, is as ridiculous as it is amusing.

When we read of such declarations as these it is time for all genuine American patriots who love civil and religious liberty to arise in their outraged dignity and demand that this thing shall stop before it gets to going too fast and too far, and there is no doubt that such actions by prominent Roman Catholics are largely responsible for the organization of "The Guardians of Liberty," whose first object will be to prevent any undue influence being exerted in behalf of the Roman Church in Congress or elsewhere.

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### Loyalty vs. Romanism

Some years ago, when I was a member of a large Roman Catholic Church in this city (New York), an incident occurred which, I think, well serve to demonstrate the real policy of the Church of Rome in our beloved country. An old Grand Army veteran had departed from this life, and services were to be held over his body in the above mentioned church. As the casket bearing the remains, draped with a beautiful American flag, was being carried up the steps of the church the rector, noticing the colors, halted the funeral procession and deliberately refused them admission

to the church until the flag—the Stars and Stripes—not a German, Swedish, Russian or any other flag—but our own Red, White and Blue—was removed from the casket.

The pallbearers were also Grand Army men, and, like true American citizens, refused to obey the demand of the rector to remove the flag they fought for, saying, "Wherever the flag couldn't go, they wouldn't go." Thereupon an argument took place, and if I remember rightly, the veterans won out and the body with the flag went into the church.

And that is the Church that has the effrontery to stand before you and ask you to receive her with open arms, as the Republic's only salvation lies within her. When that day arrives—and some of our most prominent men are bringing it on rapidly—such disgraceful scenes as I have just described will become common. The false methods of the Roman Church seem to be successful because, like P. T. Barnum, it knows and believes "that the people want to be fooled," and by keeping itself continually before the public, blindfolds our liberty-loving people to many facts they should know.

Then again, the words of the immortal Lincoln resound in my ears—"You can fool some of the people all the time, all of the people some of the time, but you can't fool all the people all of the time."

When our slumbering brothers wake up to the fact that their liberty, the thing they loved most dear, has been taken from them, that their freedom of conscience has been curtailed by an old invalid foreigner, that their prosperity is buried in the coffers of the Church, that their honor is dead and their ambition defiled—when that awakening comes, God only can help the Roman Church, and He won't.

I sincerely trust that some of our American Catholics may read of this incident and stop to think just what such a proceeding means to our dearly bought and beloved country. Shall Romanism, which is emblematic of medievalism, corruption, hypocrisy, degeneracy and the like; or Democracy, our ideal of everything that liberty stands for, our ideal of intellectual progress, freedom of man and love of God, triumph? Please God it may be the latter.

GEORGE R. MURPHY.

### New Papal Decrees

A French wit is reported as saying recently: "One might know that the Pope was a former bishop of Venice. He pushes St. Peter's bark along with a boathook," quotes the "Record of Christian Work" for March, 1912.

Right and left fall the blows of the maladroit gondolier. There was the Borromaus Encyclical, stirring Germany to its depths, and its humiliating half-retraction. Then came the Modernist Oath and its attendant bitterness, the attack on the Sillonists in France, on the Christian Democrats in Italy, the prohibition of reading of other than religious papers and reviews in seminaries, the lowering the age of first communion to seven years, the expulsion of modern church music from the churches and the forbidding of women in church choirs, the disastrous handling of the French disestablishment situation, the suppression of the Gallican rights of election of bishops and of episcopal meeting. "Is there any hope for a better time in the French Church?" asked M. Narfon, the editor of "Figaro," of Cardinal Mathieu. "None," came the reply, "the Pope is in good health."

Now two new pronouncements have been launched on the world. The first reads like a public humiliation of the clergy, since it forbids them under any circumstances to live under the same roof with women, "even if they are connected by bands of relationship." No mother or sister can longer live with a priest-son or brother. All cooks and housekeepers must henceforth be men,

"in order to weaken the bad feeling against the Catholic priesthood and to take from the Church's enemies the chief ground for their constant bitter attacks."

The second is more serious, since, as in the case of the publication of the "Ne Temere" marriage decree, it represents a direct attack on the State. Every Catholic who summons a priest before a civil court without the permission of the Church authorities, is to be immediately excommunicated. We cannot see how Catholic lawyers can practice in the courts without risk of being excluded from their Church, or how they can claim eligibility to the position of public prosecutor.

## LETTER TO CARDINAL GIBBONS

## II.

NEW YORK, April, 1912.

SIR:—In my last letter I proved that your Church is not the church founded by our Lord Jesus Christ. Neither is it "The Faith of Our Fathers," for with all its additions and amendments they would be unable to recognize it.

We shall discuss to-day your introduction, the opening of which increases the confusion of your title. You say, "Perhaps this is the first time in your life that you have handled a book in which the doctrines of the Catholic Church are expounded by one of her sons." It is to be understood, then, that you are addressing Protestants or non-Catholics. For it cannot be supposed that your own people are in such ignorance as never to have heard before the doctrines of their own Church expounded by one of her own sons.

For the sake of clearness we shall discuss three main points: I, Calumnies; II, History; III, Mystery.

I. You complain that "the Catholic Church is persistently misrepresented by the most powerful vehicles of information." You ask: "Has not your information come from teachers justly liable to suspicion?" "You asked for bread and they gave you a stone; you asked for fish and they reached you a serpent. Instead of the bread of truth they extended you the serpent of falsehood. Hence, without intending to be unjust, is not your mind biased against us, because you listened to false witnesses?"

Your language is at least uncharitable, and your position is illogical. Is it charitable to suppose that one who speaks what he believes to be the truth is giving you a stone or reaching you a serpent? Is it logical to assume that those who hold views different from those taught by your Church are incompetent witnesses? Is it not more reasonable to suppose that you, being a loyal son of the Roman Catholic Church, and partial to her interests, are more likely to be biased and therefore an incompetent witness? Do you not, yourself, say "Should the perusal of this book bring one soul to the knowledge of the Church, my labor will be amply rewarded?" Does this not describe you as a biased and incompetent witness? I protest as strongly as you

can against falsehood and calumny. I assure you, my dear Cardinal, I shall always hold in my love the Church of the sainted mother at whose knee I learned the first principles of religion, and came to know God. In turning my back upon the altars of that Church I am logically following those noble principles of truth that were instilled in my child mind by one of her most faithful daughters.

But even that mother was not blind to the errors of her teachers, and she could not find that perfect peace in her Church which I, in my larger experience, have found apart from that Church. Had she discovered the truth as it is in Jesus, which her Church withheld from her, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and that "My Word is truth," as I discovered it in later years, she would have found that peace for which she so greatly longed, which her Church failed to give her, and which I now enjoy.

When first I desired to become a monk that pious mother, faithful daughter of the Church, advised me not to do so, saying to me, "Now you believe that monks are angels, but if you become one of them you will discover that they are only men."

Loving her Church and wishing to preserve the simplicity of my young faith, and my love for the Church, she would have saved me from the discoveries that saddened her heart. And as I love that faithful mother, so I loved the Church in which through her I learned the first principles of truth. I would that I might be able to restore to her the precious truth that has become so beclouded and hidden behind the error.

In departing from the altars of your Church, I have made great sacrifices for the truth. I sought not and could not reasonably expect wordly emolument in doing so. I had to turn my back upon all that and to look for the hatred of those whom I loved most dearly. Those who held me in high esteem I believed would henceforth despise me and accuse me of base motives, though motives contemplating sacrifice could not logically be base. I went forth to face, as I believed, a cold, indifferent world, that would not appreciate my spiritual struggle. Thus did I dearly pay for following the dictates of my



conscience, though under no necessity save the necessity of following and obeying the truth. I think, therefore, my dear Cardinal, I can hardly be regarded as a biased or incompetent witness. More likely are the witnesses who have made no such sacrifices to be biased and incompetent.

As for Calumnies, your complaint is like the crocodile's cry, who cries only because his victim is out of reach. You cannot complain because you are suffering persecution, but only because you are unable to persecute. Your Church suffers opposition only in those countries which she controls. Here you have no anti-clerical party as in Italy, France and Spain, where those who are denied their liberty revolt against your domination. But if you suffer at all here, it is from the fact that you are surrounded by Protestant freemen whom you cannot rule. Is not the fundamental principle of our country to provide liberty for all men, and above all, religious liberty? And is not the purpose of your Church, in this country, to destroy that liberty for Protestantism and to monopolize it for Romanism, and to establish the rule of Romanism? Is that not indeed the purpose of your book?

But whence proceed the Calumnies? Are you familiar with the literature of the Church of Rome in Spain? I give you the following quotations on the "Errors of Protestantism revealed to the Catholic public," by R. P. Secundo Franco, S.J., from the "Biblioteca of the Apostolate of the Press, an association founded at the request of the Pope for the purpose of spreading good literature":

"Protestantism, to embrace which we are invited by certain renegades, is a religion which has a double face—one with which she presents herself before the world, and the other which she never shows. The first is a mask by means of which she deceives and seduces; the other is a dagger with which she kills; resembling in this certain reptiles, which under a most beautiful and brilliant skin, hide an active and deadly poison." (Page 7.)

"Those who inaugurated Protestant preaching in Tuscany, and afterwards in Italy, were tailors, barbers, shoemakers, masons and people of that class. Is not this the most ridiculous thing in the world?"



"Ask these preachers when they studied theology? Was it when they were planing boards, when they were plastering a wall, or when they were cutting out a suit of clothes? Ask them when they studied, or rather, when they ever read the works of St. Augustine, St. Jerome, St. Gregory, St. Ambrose, St. John Chrysostom, or St. Thomas, and so many other great writers of the Church. Do you believe that to treat of religion is the same as to lather a chin or close up a window space? This is truly laughable." (Pages 11, 12.)

"Who were the pretended Protestant Reformers? Let us become acquainted with them!" (Page 8.)

"In the first place appears Luther, a man so full of arrogance that with Satanic presumption he sought to exalt himself above the greatest Saints of the Church; so lascivious and brutal that he abducted a bride of Jesus Christ in order to make her his concubine; an inveterate drunkard to such a degree that he would spend his days in continual intoxication at the Tavern of the Black Eagle in Wittenberg, his native town; a blasphemer to the point of calling the devil his prince and his God. This is the foundation, the head of Protestantism." (Page 8.)

"Another of the great coryphei of Protestantism was Calvin, a man so arrogant and irascible that his very friends used to say that it would be preferable to go to hell with Theodore Beza than to Paradise with Calvin. To his arrogance he added lasciviousness. When a youth he was condemned in public tribunal to be branded on the forehead with a red hot iron for a nefarious crime which he had committed. Soon after, when he was already a deacon, he became united to a woman called Ideletta, whom he had stolen away from her legitimate husband. He was so cruel that in Geneva he banished, or ordered to be burned alive, all those who did not think as he did; having at the last a death so unbearable that the account of it causes horror, the flesh falling away from his bones in pieces, and emitting an odor so nauseating as not to be endurable." (Page 9.)

"We all know that in the United States of America, in Germany, in Switzerland, and, above all, in England, there has been established associations of Protestants under the name of Bible Societies who, out of hatred to the Holy Roman Church,

more than out of zeal for their own religion, seek to destroy her (the Church) and cause her to disappear from the face of the earth. To this end they do not remain inactive, but speedily raising great sums of money, they send everywhere their emissaries and missionaries with fat salaries that they may by their preaching and their writings cause the faith of Catholics to vacillate. The generosity with which this accursed enterprise pays its adherents is a powerful incentive for him who has nothing. On the other hand, they come loaded with Bibles, pamphlets and booklets of a thousand colors which some distribute gratis, and others, for their own benefit, and lastly, in order to attract simple people." (Pages 15, 16.)

Pere Marie Antoine, a Capuchin monk, published in 1895, a pamphlet on Protestantism which I would not dare quote here. The description of the services are immoral, and there is a hymn to the devil alleged to be by Calvin that I think only the devil himself could inspire if he ever were in the humor of being a poet.

Also Hernandez, a conspicuous Spanish writer, in his book on "Secrets of Protestantism," in his chapter on Revelations from an ex-Protestant girl, gives the most horrid description of the secrets of "this devilish sect." His aim is to arouse the popular sentiments against Protestant nations. All these books, as well as Bosuet's "History of the Variations of the Protestant Churches," are published by the "Apostolate of the Press," and widely spread in all Spanish-speaking countries. A church with the history of the Inquisition back of it, and the actual attitude of the Pope giving his blessing to such ridiculous stuff, cannot complain of calumnies and persecutions on the part of those who oppose her.

II. On page 15 of your introduction you invite your readers to "Study her history in the pages of truth. Examine her creed. Read her authorized catechisms and doctrinal books." Which history? Those taught in the seminaries in this country, or those taught in Spain, for instance? For there is a very wide difference between them, so wide that in Spain they say of one whose views are a trifle broad, that "he is as heretical as an American bishop." And even the common people coming from

the Latin countries to America find such a marked difference that they fail to recognize here the Church of their home countries. This would be satisfactorily explained if it could be said that in America the Church is undergoing a reform. But this answer cannot be given. For the true explanation is found in the fixed policy of the Church, which is to accommodate herself to the manners and spirit of new peoples to whom she comes, in order finally to subjugate them. This is chiefly illustrated in the policy that was adopted in the councils of Toledo and Cordova in Spain. There we find many Arabic or Saracen customs that were adopted by the Roman Church for the purpose of making conquest of the Arabs. There is a saying among the old Spanish monks, "Kill your enemy by embracing him." In English we call it "the Judas kiss." Here you embrace the institutions of liberty of our free Republic in the hope that you may ultimately bring them under your control and abolish them. Your Church never adopts a radical policy, but accomplishes its ends by subtle means. We have before us one sad instance in the failure of radical reform in the humiliating experience of Cardinal Ximenes in Spain. His reformation provoked such a rebellion in the Church that the Pope had to suppress it, and adopt a milder policy that brought the Spanish Church to its present condition.

In examining the catalogues of your Catholic publishing houses I cannot find any original work of the old theologians. And yet, you say, "You will find them everywhere on the shelves of booksellers." For instance, you publish and advertise the works of Aquinas. They are not the works of Aquinas, but the works of translators and interpreters accommodated to the modern spirit of the times and country with which you have to deal.

I quote an advertisement: "Aquinas,—the Moral Teaching of St. Thomas. A translation of the principal portions of the second part of the 'Summa Theologica,' by Rev. Joseph Rickaby, S.J." Now, this is not the work of St. Thomas, but the work of a Jesuit who interprets a part of St. Thomas to the satisfaction of his own views. And how do we know that this is even "the principal portions" of the work?

You advertise "Aquinas: An English Translation of the Compendium of Summa Theologica, by Bernardus Bonjoannes. Revised by Fr. Wilfield Lescher, O.P., with introduction and an Appendix Explanatory of Scholastic terms, by Very Rev. C. Falcini." This, too, is not the work of St. Thomas, but a revision and a re-revision, to suit their own minds, of two Dominican Fathers.

Here we have two opposite and opposed interpretations of St. Thomas. One by a Jesuit, the other by Dominicans, who represent antagonistic schools of theology. Which work will you have us accept as the teaching of your Church?

You advertise "Tanqueray. Rev. Ad. S. S. Synopsis Theologiæ Dogmaticæ, ad mentem S. Thomas Aquinatis, hodiernis moribus accommodata, etc." Here we have still another version of the mind of St. Thomas.

So you give your students in this country one part of St. Thomas, suitable to your ends here. But if you will examine the works of St. Thomas as they are given to students in Spain you will find there omitted the parts which you supply in this country; while here you omit the parts presented there. No original of the "Summa Theologica of St. Thomas" still exists. And we have no copy that has not been expurgated to suit the fancy of the translators or interpreters and their purposes in each country.

Here you teach in your seminaries Alzog's "Manual of Universal Church History." But you will not find this work nor the work of any German author admitted to the seminaries of Spain, because German authors are too broad in their views for the narrow conservatism of Spanish teachers and more honest in their statements than the old school Romanists.

You say, "Read her authorized Catechisms." Which? In each diocese you have several. The first act of each new bishop is usually to put forth a new catechism embodying his own ideas. I have before me eight of them. And while they all claim to be based upon that of St. Pius V, which seems impossible, there must be some special reason calling for so many amendments and additions. You may say that the differences are not essential. And as you have, as I suppose, no other argument, I

will feel at liberty to take advantage of that position in the treatment of other subjects later on.

But will you explain such a difference as this? In the majority of your catechisms you give the Second Commandment as follows: "Thou shalt not take the name of the Lord thy God in vain." In others it is given as in that published in New York, June 5, 1884, by Benziger Brothers, with the imprimature of John Cardinal McCloskey, Archbishop of New York, where we find it on page 264: "Thou shalt not have strange Gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things which are in the water under the earth. Thou shalt not adore them nor serve them." As this is the Protestant version, does it not look like a snare to entrap Protestants? Which, then, is the catechism of your Church?

You publish the "Lives of the Saints," by the Rev. Charles Warren Currier, with an introduction by yourself and a recommendation from Archbishop Martinelli, Apostolic Delegate to the United States. You are perfectly aware that the documents upon which these stories are founded are spurious. Moreover, you know that for this work you could not get one cent in Spain. And why? Because, prepared for enlightened American readers, it has been expurgated of the absurdities which appear in all the older versions and which delight the imagination of the illiterate who are held in ignorance in the countries your Church controls.

For instance, for July 17 we find the story of St. Alexius of the fifth century, of whose childhood you seem to know everything except the name of his parents. Yet you say his father was a rich Roman senator, whose name should have been well known. You have omitted all the miraculous part of the story which delights simple Spanish readers. In their version we are told that when he died the bells of the church rang out the news without the aid of human hands, and that they spoke to Pope Innocent I, directing him to the house in which the dead saint should be found. There the Pope found him kneeling with a letter clasped in his hands, which the dead saint refused to relinquish to him, refusing later to relinquish it to his own

mother. Finally he yielded the letter to the hand of his wife, to whom it revealed his reason for abandoning her upon receiving the Divine call. The chief virtue of this saint seems to be that he abandoned his wife. Now, why did you not tell the whole story? Were you afraid of the incredulity of American readers?

Volumes could be written of the works of St. Bernard, St. Theresa, and many others, of whom I cannot now speak because of the length of this letter.

III. The subject of Mystery I cannot treat now with the length it requires. But have you no secrets? In the ceremonial of your elevation to the Cardinalate the Pope twice opens and closes your mouth, binding you to speak or keep silence as the Church may require. Does that not prove that you have secrets and mysteries?

Next month I will speak further of this.

Very truly yours,

MANUEL FERRANDO.

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### Seeking After the Truth

A few days ago we received the following letter from a Filipino young man, says the "Philippine Observer":

"I am anxious to know the truth. I do not want to be deceived in any way. I have been raised a Roman Catholic, but in reading history I find that many of the teachings of the Roman Catholic Church are comparatively of modern origin; that many of its teachings have been introduced into the Church that were not taught by the early Christians."

Rev. Dr. Ferrando will point out the false teachings of the Roman Catholic Church in his Letters to the Cardinals of that Church, for what this young man is seeking after is the desire of many more of our Catholic friends, and the work of Christ's Mission and THE CONVERTED CATHOLIC is to be helpful to those who are groping in the dark, not knowing where to go or what to do to obtain such information that would lighten the loads on their hearts.

**THE BIBLE HOUSE OF LOS ANGELES**

REPORT OF CARLOS CAMPO, BARCELONA, SPAIN

**M**Y object has been to sow the Word of God in Barcelona and suburbs. Many strangers are continually coming from other parts, so that one always meets new people. Another reason why the Lord has detained me from going on long journeys is that the British and Foreign Bible Society has closed its shop in Barcelona. The quarterly accounts show that Barcelona needs workers, although the work is very difficult and laborious. But with prayer and fasting much is accomplished that cannot be done otherwise. The Lord has given me strength and help and courage to circulate His Word in Barcelona, a thing other colporteurs have declared was impossible. But He has enabled me to carry the New Testaments to places in Spanish territory so over-ruled by fanaticism that it appeared impossible to reach them.

One of the places where I gained access was the University where I discussed with professors and students! This was done twice, and resulted in the sale of a New Testament each time, besides the free distribution of "Selected Portions from the Word of God" and tracts. Though I know but little, the Lord gave me courage to speak to learned persons; and to tell them that they do not know God, nor the state of their poor souls, and are therefore to be pitied,—whereas I, who am less significant than they, know the Lord, and rejoice in salvation. Seeing the joy reflected in my face they are led to confess: "He believes all he says!" "He is a happy man!" "With all the ceremonies of our religion, we have nothing but doubts and uncertainties!" Such is the testimony of men of great learning, some of whom give religious instruction. May God pity them!

Another interesting place visited several times is the large hospital, where I was able to bear testimony before more than two hundred students, the greater part of whom were Materialists, although some among them were Roman Catholics. Speaking sympathetically to them, they gathered around me, eagerly listening and questioning, and even raised me up on a seat where all might see me, and asked that I should give them a



Protestant religious address. After half an hour or so some Roman Catholics became annoyed and began to clap their hands.

I returned several times, for they invited me to go there often. One day I met the Head Carlist, Don Dalmacio Iglesias, who, making his way through the crowd, came to question me, and whom I answered as the Lord helped me. After a long discussion, the most of the people applauding, they lifted me on their shoulders and shouted, "Hurrah for the Protestant!" to which I replied, "The Word of God, friends!" "The Bible, which leads us to know Him!"

Among the student Materialists there were also those who said, "Yes, of a truth Roman Catholicism is absurd and we detest it, but neither Infidelity nor Materialism can make men happy as we see this Protestant is. We understand about medicine, surgery and other sciences, but we know nothing of God and the Bible as this Protestant knows. Come back often and give us Bible lessons." After these interviews, I have met some of them in the streets and they asked why I did not come back to the Hospital. Others have bought New Testaments on the promenades.

Some days ago, as I was resting on one of the seats in the park, a gentleman came and sat by me and inquired: "Don't you know me, sir? How is it that you did not come again to the hospital? I listened to you with great interest, and was one of those that spoke in your favor. You did an amount of good, and particularly to me, for I believe the Gospel. But I have appointments that hinder me from confessing what I am. I am a doctor at the hospital dispensary, and private physician to L—, and other high families of Barcelona. Besides, I am secretary to a society. How am I going to declare myself evangelical? What would my friends say if I became a member of the Protestant Church? Come to my house and we will talk about the Lord and the Gospel. Bring me the whole Bible." And giving me his card, specially marked, so that I should be admitted to his house in case he should be absent, we separated. The day following, when I went to his house, he received me as a friend, and we conversed on many parts of the Bible, and I believe he is converted. He is fond of singing, and I taught



him two or three hymns, which he sang with delight. He said to me, "Seeing I do not go to the meetings, you come and tell me all about them." I hope to visit him again soon.

Undoubtedly there are many in Spain like the doctor who are afraid to attend our meetings, but who confess that they are evangelical. The Lord has said, "My Word shall not return unto me void," and "Your labor is not in vain in the Lord."

At three Civil Guard stations, while speaking with me at the door, I have been invited by some of the officers to enter and go upstairs, and there I have sold New Testaments and preached the Gospel. In other military barracks, I have done the same, and they have also bought books. At the police stations, and small barracks of Municipal Guards, soldiers, and even doorkeepers of the convents, have bought books from me. I have gained entrance into many offices, and some of the clerks to whom I have talked have bought.

That is the work I do in this great city, carrying the Word of Life through all the streets where profanity and vice and death reign.

[Further information about the above work will be cheerfully furnished upon application to the Secretary of the Bible House of Los Angeles, 620 Lissner Building, Los Angeles, Cal., U. S. A.]

### Protestantism in Bohemia

The 500th anniversary of the burning of John Huss just outside of Constance occurs in 1915, and in memory thereof a "Huss House" is to be opened in Prague to serve as a center for all Protestant interests in Bohemia and Moravia. Huss is the national hero of the Bohemian people in spite of the fact that they are predominately Roman Catholic. His picture has a place with that of the Virgin on the walls of Bohemian homes in Cleveland and Chicago. Catholic young men make pilgrimages to the meadows where the great Reformer was stifled in flame.

At the present time there is a distinct revival of Bohemian Protestantism. The Calvinist Church numbers but 130,000 members—a mere two and one-half per cent. of the population—but it is growing. In Brünn, for example, Pastor Vaclar Pockorny

started the first Protestant Bohemian church in the city twenty-eight years ago, in a hired hall. There is now a great church with a congregation of 1,250 souls. In Bohemia at large there are at present ninety-three churches and ninety-two out-stations. These congregations are in close contact with the Calvinists of Hungary. They are mostly country churches. All their church buildings have been put up without outside help, at an aggregate cost of \$800,000, within thirty years. This in spite of great poverty—the wealth of the Hussite nobles in land and otherwise being now wholly in Roman Catholic hands. These people are denounced by the Catholics as “bad patriots.”

[All who leave the Roman Catholic Church are denounced as “bad Catholics,” but when one becomes truly converted to Christ he forgives those who call him names, for “they know not what they say.”]

### **The Y. M. C. A. Denounced**

The “Catholic Telegraph” printed an open letter from Archbishop Harty on “Proselytizing in the Philippines,” in which he denounces the Y. M. C. A. as “sectarian,” and speaks of the “false pretences through which that organization is operating.” He also insists that “peace, prosperity and good government in the Philippine Islands will be best promoted by leaving the Filipinos unmolested in the faith which they now profess.” All of this shows how strenuously these Roman Catholic leaders object to any efforts to bring Roman Catholic people to the light and truth of the Gospel, although they themselves glory in any success that attends their own efforts to subvert Protestants to Romanism.

The Y. M. C. A. is not sectarian, for if it was it would not admit to its membership, as it does, Catholic young men; for the West End Branch on 57th street, this city, opposite Christ's Mission building, had on its roll 1,156 Catholics out of a membership of 4,689. The real reason why Archbishop Harty denounces the Y. M. C. A. is because the Catholic young men who make use of the advantages offered by that association are never the same Catholics afterwards, even though no effort is made to make them Protestants.

### Kind Words

The Rev. Jay N. Taft, writing from Syracuse, N. Y., says: "Let me say that as one of the many hundreds of the readers of THE CONVERTED CATHOLIC, who have profound regard for the work of the beloved late Dr. O'Connor, that I am greatly pleased to see that you are continuing the noble work so strongly. The magazine in your care evinces the same truly catholic spirit which has ever characterized it. You 'speak the truth in love.' As with Dr. O'Connor, you have no hatred for the millions of Roman Catholics. You are showing them the more excellent way. Unfortunately the Roman system is no longer using its great power in any large measure to preach the 'glad tidings of great joy.' It is a sort of ecclesiasticism run mad for grasping temporal power, and simply baptizing men and women and children, that their names might be added to its membership. THE CONVERTED CATHOLIC stands for Apostolic religion. A religion which means 'newness of life.' It means a grace so abounding that it gives its possessors power over their besetting sins and sets them at work in love, seeking to save, like the Master. Its pages speak plainly, but ever lovingly, and, in the long run, love will win. God bless THE CONVERTED CATHOLIC. May its future realize the fond dream of its founder."

From South America:—Enclosed you will find my subscription for another year. I am sure Dr. Ferrando will do good work, for I have friends in Porto Rico and all speak well of him. I am sure he has my best wishes and prayers for his success in the work.

A. G. B.

From N. Y. City:—I read the February number of THE CONVERTED CATHOLIC with great interest, and wish it might have a wider reading among Protestants. I regret very much to see President Taft and Mr. Roosevelt playing into the hands of the Catholics as much as they do. The cost of this sort of thing to the country in the future will be very great, and I look forward with much apprehension to what may transpire. To me the Catholic Church, with its persistent hierarchy and unscrupulous Papal agent, is doing everything it can to control and to undermine our public schools and to secure public monies for the parochial schools. The apparent indifference of Protestants to this condition of affairs is appalling to me, and I am wondering when they will wake up and take such a stand as will prevent the Roman Catholic Church's further aggression.

R. S. B.

### Christ's Mission Building Debt

The following contributions were received towards the debt on Christ's Mission building from April 9 up to and including April 15. If there are any names omitted that should be on this list we shall be glad to learn of them:

Mrs. H. A. C., Detroit, Mich., \$25.00; Mrs. G. W. L. C., Northampton, Mass., \$5.10; Mr. E. E. C., Baltimore, Md., \$5.00; Mrs. L. E. Fuller, Blue Mountain, Miss., \$1.00; Mrs. D. G., Arenzville, Ill., \$10.00; Miss E. G., New York, N. Y., \$5.00; Miss M. G., New York, N. Y., \$5.00; Mr. W. I., Whitneyville, Conn., \$1.00; Mr. M. S. Johnson, Peabody, Mass., \$65.00; Miss H. W. K., Boston, Mass., \$25.00; Mrs. C. K., Vineland, N. J., \$10.00; Mrs. E. C. Lyon, Blue Mountain, Miss., \$1.00; Mr. A. C. M., Baltimore, Md., \$25.00; Mrs. R. R., Montclair, N. J., \$10.00; Mrs. E. O. T., Melrose, Mass., \$2.50; Mrs. M. A. W., East Orange, N. J., \$10.00; Miss Wade, New York, N. Y., \$2.00; Mrs. A. H. W., Avon Park, Fla., \$2.00.

We would ask the coöperation of all our readers in this work by sending us one new subscriber to THE CONVERTED CATHOLIC. If each one of our present readers would do this our circulation would be much larger and our usefulness increased. See that the reading and Y. M. C. A. rooms in your vicinity get the Magazine. We will send it to those rooms for \$1.00 a year. It will also be sent pastors for the same. Every Protestant minister in this country should have THE CONVERTED CATHOLIC in his study; for he will find in its pages such information that will not be found elsewhere.

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